UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 201. (Vol. XVII—6). JUNE, 1920. ONE PENNY.

Florence Nightingale's Religion.

Florence Nightingale was born May 12th, 1820, just 100 years ago. Her parents' families on both sides were Unitarian and she never disavowed her own Unitarianism. She stated her personal creed as follows, which is wholly Unitarian:—

"I BELIEVE in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His best son, our Master, who was born to show us the way through suffering to be also His sons and his daughters, His handmen and his handmaidens, who lived in the same spirit with the Father, that we may also live in that Holy Spirit, whose meat was to do his Father's will and to finish His work, who suffered and died, saying, 'That the world might love the Father.' And I believe in the Father Almighty's love and friendship, in the service of man being the service of God, the growing into a likeness with Him by love, the being one with Him at last, which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And thus I believe in the Life Everlasting."

Notes and News.

The Annual Volume of "Unitarian Monthly" for 1919, bound, with Index, can be obtained from the Editor, price 1s. and postage 3d.

There is a great revival of interest in the Newport Unitarian Church, I.W.

Mr. A. G. Lupton (Unitarian) has resigned his position as Pro. Chancellor, Leeds University, held by him from the founding of the University in 1904.

The North Cheshire Unitarian S.S. Union Annual Conversazione was held at Dukinfield, April 17th, with 90 present at tea and entertainment.

A stained glass window has been dedicated to the late Rev. John McDowell, at the Pendleton Church.

A memorial tablet to nine young men killed in the war has been unveiled, April 11th, at the longsight Free Christian Church, by the Rev. G. Coverdale Sharp.

Among the British Empire honours recently given to war-workers are the following Unitarians—O.B.E.: Oscar F. Dowson; Henry Gibbon Pritchard; W. R. Barclay; W. G. Turner; W. H. Cook; Herbert H. Quarmby; Mrs. Forster Morley; and Miss A. M. Lupton. M.B.E.: Harold Bailey; Rev. A. H. Biggs; Miss Mary B. Mitchell.

The Newcastle Church of the Divine Unity has recently added 28 new members.

Anniversary collections have amounted to £47 at Astley; £55 at Stourbridge; Dukinfield, £110; Bradford, Chapel Lane, £26; Mottram £34; Accrington £30.

The London Unitarian Lay Preachers' Union is organising Open-air Services for June.

A Sale-of-Work at Huddersfield realised £304, and a Bazaar at Bootle over £700.

At Durning Hall, Limehouse, a memorial tablet to young men fallen in the war, has been unveiled by Lady Durning Lawrence, service conducted by Rev. J. A. Pearson.

A rally of six neighbouring Unitarian Churches was held at Sale, Manchester, April 17th.

The War Memorial scheme, Stalybridge Unitarian Church includes a permanent memorial to the fallen, equipping recreation rooms for the men who have returned, and £20 to the Florence Nightingale Memorial Home.

Rev. Fred Hankinson is going with the Friends Relief Committee to Budapest and will visit Transylvania.

The Knutsford Urban District Council has paid a well-merited tribute to the Unitarian Minister, Rev. G. A. Payne, for his services to the Public Library.

Mr. Chas. H. Strong, president American Unitarian Laymen's League, is expected to be present at the Whit- week Unitarian Meetings in London.

The S.E. Wales Unitarian Society 29th Annual Meeting was held at Merthyr Tydvil, May 3rd, when Dr. Copeland Bowie was one of the speakers, and the excellent services of lay-preachers was emphasised.

A Conference of Modern Religious Thinkers is to be held at Caxton Hall, London, June 4 and 5. Professor Gilbert Murray, Chairman; Speakers include Prof. J. E. Carpenter, Dr. L. P. Jacks, Dr. Walsh, F. J. Gould, and others.

The London District Unitarian Society Annual Meeting, May 6th. The report mentioned the very useful work of the Pioneer Preachers and emphasised the value of the work of the Rev. J. A. Pearson, its district Minister who has completed eleven years' service for the Society.

A Conference of Scottish Unitarian S.S. Teachers at Aberdeen in May, emphasised definite religious instruction.

The Annual Meeting of the Ulster Unitarian Association was held at Belfast, April 19th, when the value of the bookselling Depository in Rosemary Street, was specially stressed.

The Northampton Congregation has made a farewell presentation to Mr. John Pagesmith, an active worker for the church during 30 years' connection, on his removal from the town.

The Park Lane (Wigan) Memorial effort for providing rooms for Young Men and Women's Classes, has resulted in raising £530 towards £600.

The Sunday Morning Modern Bible School inaugurated at the Longsight Free Christian Church in lieu of the ordinary service is so far successful in eliciting questions and helpful discussion after devotions and a Bible address.

Sunday School Teachers should be keenly interested in the Summer School for Sunday School Teachers to be held at Summerville, Manchester in July (see advt.); all who can enrol for it should send in names at once.

The Liberal Christian League Conference at Liverpool, May 13th, talked about the "Social Revolution." Dr. Carpenter spoke of the "extraordinary progress of social amelioration" which has taken place; another speaker said "Rub in the Kingdom of God and keep the League of Nations in the forefront."

The S. Cheshire and District Association had its 30th Annual Meeting at Nantwich on May 12th, when Rev. H. H. Johnson, B.A., spoke on "Christianity and Social Problems," and preached on "The Need of Authority."

Rev. H. E. Perry (Unitarian) presided over a meeting at Stockport, May 10th, promoted by the Nonconformist Ministers' Association, to consider Section 17 of Education Act, 1918.

WHAT MIGHT BE DONE!

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite in love and right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindly drops of loving-kindness,
And knowledge pour from shore to shore,
Light on the eyes of mental blindness.

The meanest wretch that ever trod,
Th deepest sunk in sin and sorrow,
Might stand erect in self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this my suffering brother,
More than the tongue e'er said or sung,
If men were wise and loved each other.

—Charles Mackay.

BACK TO THE GOSPEL OF JESUS.

By the Rev. WILLIAM C. HALL, M.A.

6.—THE END OF HUMAN LABOUR.

Jesus, addressing his disciples, said, "Ye are the light of the world," and his words are to be applied to all who take up his Gospel. But, having said these words, he counselled his followers in most striking terms: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." They were to shine as light, and do good, for the glory of God.

Truly, this was not, and is not, the way of the world. Most men want to do their shining for their own glorification, and their good for their own rejoicing. Indeed, they are often told, and so encouraged in their selfish contemplation, that if they do good they will be happy. But Jesus eliminates the selfish inducement and motive. He rather says, "Do good, and God will be happy."

His exhortation is simple, as every exhortation to great service is; but there is in it a deep truth that men have not yet grasped: that the end of human labour is more than human good for which man may praise men; it is good done for men, for which they glorify and praise God. The end of human labour is worship.

If this truth seems vague, it seems so because so far in human history men have sought in their labour little more than their own good. What they could get out of it for themselves, has been their first and, often, their only consideration. And to-day we see how men lovelessly seek their own and assert themselves against their fellows; class against class, individual against individual, they strive for selfish good—much of it just, no doubt, but not a little of it unjust; they seek their own good, without regard to whether good or evil will result to others. Such action is both immoral and irreligious, and, as the economist will tell us, it is socially unsound.

If we take this view of human labour, that it ought to be pursued for the glory of God, we ennoble our conception of it. We see its dignity. Much work in itself has no dignity, and tends to degrade life; it tends to the deterioration of human bodies and souls. But work done "as for God" is, as George Herbert says, turned to gold.

"A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for thy laws,
Makes that and th'action fine."

What is our work? Is it such as in itself, or in our doing it, conduces to the glory of God?

When the fight begins within himself,
A man's worth something.

—Browning.

Nothing can bring you peace but yourself.
Nothing can bring you peace but the triumph of principles. —Emerson.

DEATHS: Mr. Francis Darwin, Arthington, Yorks, April 18th, 94; Dr. James Pinkerton, West Kirby; Mr. Geo. W. Taylor, on S.S. "Abinsi," homeward bound, April 13th; Mrs. David Ainsworth, Wray Castle, Ambleside, April 25th, 82; Mrs. Wm. Ellis, Hawsworth, Notts, April 4th; Mrs. Jackson, Hunslet, April 13; Mrs. Oates, Leytonstone, May 6th, 80; Rev. Leonard D. Agate, M. A., Borewick, Carnforth, May 8th, 33; Miss Mary Brindle, Park Lane, Wigan, 80; Mrs. Armytage Bakewell, St. Margaret's Bay, Kent, May 7th; Mrs. Arthur Greg, Minehead, Somerset, formerly of Eagley, Bolton, May 6th, 83; Mr. Walter Horsley, Tuffley, Gloucester, May 15th, 68; Miss Elizabeth A. Harris, Croydon, May 18th, 59.

RECEIVED: "Realities and Reconstruction," by R. Travers Herford, B.A. Lindsey Press, 3s. 6d. Notice in next issue. "Letters on Freedom" by Cecil Shirley.

Messrs. Alfred Holt and Co., have contributed £15,000 as a donation to Liverpool University.

THE GOOD TIME COMING.

THOMAS TUCKER was an enthusiastic member of a Social Study Society. He rebelled against what he considered to be the present "barbarous and un-Christian" competitive organisation of human affairs, and was very eager to work for its displacement by something better. His idea and that of his fellow members was, that a co-operative form of society would make brotherly conditions and the practice of Christianity more possible.

"Some people call it Socialism. But I don't know whether that is the same thing or not, but what I want is Brotherhood, the practice of the Golden Rule by all men."

"Very well," said some of his fellow members, "that is what we want. Let us begin it ourselves. If we wait till everybody else is ready for it we may never get it at all. Can we not form a kind of co-operative society for mutual help?"

"Yes. Why not? But on what plan?" asked Thomas. "I for one am willing to start at once. The first thing to consider is how we can help one another. I take it that we are doing it now in a small way by studying together and assisting each other to understand the causes of injustice and poverty. But we need to try to get to something different. What do you propose?"

"I propose," said one, "that we begin by co-operative gardening, producing our own food."

"But we have no land. How shall we get that?" asked another.

"Why, we can get up a requisition to the Town Council asking them to adopt the Allotments Acts, and to place some allotment land at our disposal for which we can pay rent," was the answer.

This idea was agreed upon. A requisition was signed by all the members, and it was sent to the Town Clerk. In due course the reply came that the request had been acceded to, and that it had been decided to rail off a piece of Corporation land into separate allotments and to allot a piece to each of those who had signed the requisition.

This was done, and each man found himself in possession of an allotment. They constituted themselves into a Co-operative Allotments Society. It was agreed that all the gardening tools the members possessed should be kept together in the common tool-house so that the use of them might be shared. What one did not possess, others did, and all reckoned together included the implements required. That seemed like a good beginning. Each man dug up his allotment. The work went on apparently with much promise of success. At the end of the first season the results in each case were satisfactory. But the co-operative principle somehow did not work. The cause of its breakdown was this:

Some members who did not possess all the garden tools they needed, of course on the sharing principle used some of the tools belonging to other members. It was understood that they could do this, but unfortunately by careless lack of proper consideration for their fellow-members they neglected to put these back into the toolhouse after they had used them. Consequently when other members went to look for the same tools they were not to be found in their proper place. They had to be searched for over the various allotments and were discovered lying on the ground. This caused discontent. It led members to take charge of their own tools instead of keeping them where others could find them and make use of them.

"It is a rule," said Tucker, "that any member using tools from the common stock should put them back when they have done with them, so that others might find them when needed. If they fail to do this it gives other members unnecessary trouble and causes waste of time in having to search. The first requisite of success in co-operation or sharing is thoughtful consideration for the fellow-members in the concern. If this is lacking the arrangement breaks down. Its neglect in one thing means that it is equally forgotten in other things."

Consequently through this and similar causes the Allotments Society, as such, ceased to exist, and each man cultivated his allotment out of his own resources without being accountable to his fellow allotment holders.

"I can see now," said Tucker, what Jesus meant when he said 'The Kingdom of God is within.' He knew that no heaven is possible in outside arrangements unless men have the right spirit within themselves. It is plain that a better system of society is not possible unless men's hearts are right. A Christian system can only be established when they possess the Christian spirit within them,—the spirit of the Golden Rule. This means that 'The Good Time Coming' can only be realised by the promotion of real Christianity or the cultivation of practical religion. The neglect of the spiritual is the surest way to failure and postponement. The work of Churches and Sunday Schools in the development of the true spiritual life within is the most important thing. It is that which matters most for the success of every attempt at the reformation of social conditions. To support religious organisations in this, is, I am convinced, the speediest way of bringing about that 'good time' for everybody which all good men desire. We must work at the spiritual first and all else in material improvement will inevitably follow."

The Bazaar at Bootle raised about £800, profits about £700. Openers were: (1) Mayor of Bootle; (2) Mrs. Mulleneux, President Liverpool Women's League; (3) Sir Thomas Royden, Bart., (Brother of Maude Royden).

For the Children (and their Mothers).

By Rev. H. FISHER SHORT.

A NUT NOT WORTH THE CRACKING.

"His head was big with large ideas;
His heart was filled with self;
Unwisely loved, he missed the way
And landed on the shelf."

HE was a pea-cocky sort of boy. As full of conceit as an egg is of meat; he was self-willed and impudent. Not at all a nice boy. As a small chap he was spoken of as "well favoured." A chubby, rosy face looking frankly out of a mass of curly hair made people notice him. His taking little ways made people like him. That his mother was proud of such a treasure goes without saying; but she was proud in the wrong way. The long and short of it was she just spoiled him. Instead of moulding him with a loving but firm hand, she allowed herself to become clay in his. Instead of controlling him, she allowed him to rule her. Not that she was unhappy; far from it. She loved her little king so dearly that she delighted in being his obedient subject. And she dressed him royally. Joseph's coat of many colours wasn't in it. He had many gaily coloured coats. Always did he seem to be strutting about in a new one. And the young beggar seemed to like and expect it. Then, like a certain rich man, he fared sumptiously every day! As for eating his crusts or clearing up his plate, such common or garden things were unheard of. If he wanted a thing, he got it; if he didn't want a thing, well, he just left it. The young king could do no wrong. The little monarch was subject to no law. And so it came to pass that the boy who might have been the father of a real man, became the parent of a fool.

That we may call the prologue, and here is the story.

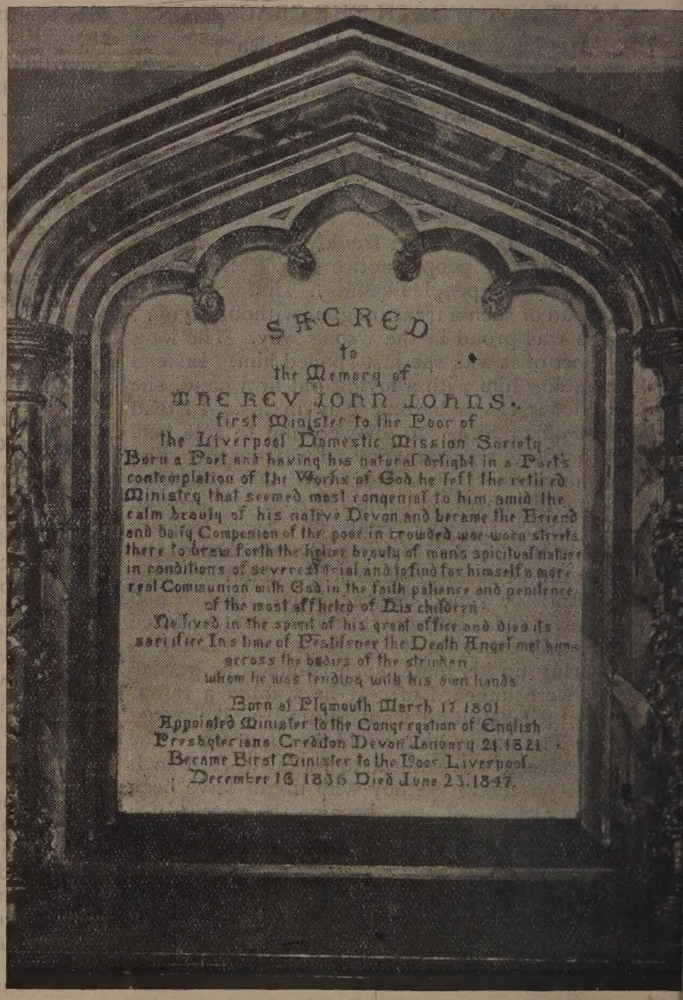
Reggie Bondwell was a junior clerk earning little more than the cost of his dazzling socks and swagger ties. But he had hopes. Nay, he had such a mighty opinion of himself that he pictured himself, one day, occupying the chair of the managing director of his firm. Of course, he was a "nut." At least the neighbours called him one. His clothes were of the latest cut; he wore dainty shoes and startling socks; his ties were fearful and wonderful creations; and he carried himself with an air that folk described as swanky. With a cigarette between his lips, and a sparkling ring on his finger, he imagined himself no end of a swell. But there are two sides to most things—an inside and an outside. The outside of Reggie wasn't so bad. He was clean and tidy and respectable. Rather over-decorated; but that would have been but amusing in the right kind of youth which, unfortunately, Reggie was not. He was a nut not worth cracking—he had no kernel. At seventeen and a half, he was a fop and a snob and little else. Fine feathers make fine birds, but they didn't make Reggie Bondwell a fine man.

In the office was another youth, Richard Marsh by name. Richard was modest in dress as in manner, and, hence, in the eyes of the grand Reggie, a mere nobody. Occasionally the "nut" condescended to address a remark to the "nobody"; but, usually, the one pointedly ignored the presence of the other as of no account. Had the nut known what a joke he was to the rest of the staff it would have broken his heart. His antics and bragging talk provided them with endless fun. They egged him on to talk of his ambitions which he was always ready to do at great length. So often had they heard of the Rolls-Royce car, the "little place" in the country, the hunting and shooting and golfing, the travelling and entertaining he had in prospect when he had risen in the firm, that they knew the whole story by heart. At home, his proud, fond mother was familiar with the same wonderful tale; and though at times an unpleasant little doubt would arise, she suppressed it at once. "I'm planting my foot on the first rung of the ladder, Mater," he announced at breakfast one morning. "I'm glad to hear it," said his mother hopefully. "Yes," he said, with a tone of confidence. "I'm putting in for a vacancy in the manager's office—sort of confidential secretaryship,—and I shall get it." "That will be splendid! It will mean a bigger salary I suppose?" "Heaps bigger!" "I am glad! I knew you would get on." "Get on? Oh, I shall simply forge ahead." "Is anybody else trying for the post?" "I heard that Marsh was having a shot for it; but he's a muff and hasn't a dog's chance against me." But "the best laid schemes of mice and men gang aft agley." For not only was Richard Marsh appointed, but an examination of Reggie's work revealed so many mistakes that he was asked to choose between dismissal or a post in the storeroom. Upon the remainder of the story we may drop the curtain. We can only hope that the unhappy Reggie profited by the bitter lesson and made good. At any rate, we believe that any boy who is in danger of being spoiled, even by the best of mothers, will not read this little yarn without resolving that should be become a nut he will be one worth cracking.

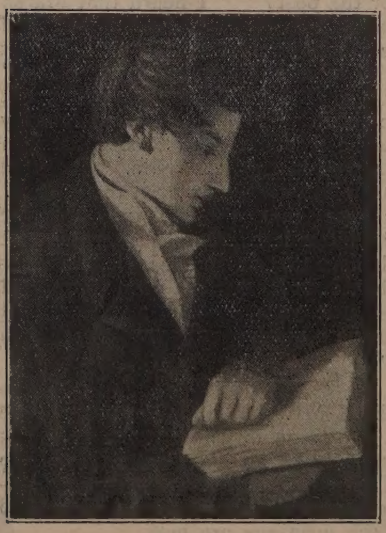
WHIT-WEEK MEETINGS: The programme of Unitarian Meetings in Whit-week, at Essex Hall, London includes an abundance of notable features and it is anticipated that large attendances will be reported. This magazine goes to press before the meetings are held.

Rev. JOHN JOHNS,

Born March 17th, 1801 ; died June 23rd, 1847.


SACRED
to
the Memory of
THE REV JOHN JOHNS.
first Minister to the Poor of
the Liverpool Domestic Mission Society
Born a Poet and having his natural delight in a Poet's
contemplation of the Works of God he left the retired
Ministry that seemed most congenial to him amid the
calm beauty of his native Devon and became the Friend
and daily Companion of the poor in crowded wae-worn streets
there to draw forth the holier beauty of mans spiritual nature
in conditions of severest trial and to find for himself a more
real Communion with God in the faith patience and penitence
of the most afflicted of His children
He lived in the spirit of his great office and died its
sacrifice In time of Pestilence the Death Angel met him
across the couch of the stricken
whom he was tending with his own hands
Born at Plymouth March 17 1801
Appointed Minister to the Congregation of English
Presbyterians Crediton Devon January 21 1821
Became First Minister to the Poor Liverpool
December 16 1836 Died June 23 1847.

REV. JOHN JOHNS was the author of the well-known hymn, "Come, kingdom of our God!" He was Unitarian Minister at Crediton, Devon, and afterwards Unitarian missionary or first minister Domestic Mission, Liverpool. He was born at Plymouth, March 17th, 1801, son of an artist who was a member of the Unitarian Chapel, and who wished one of his sons to be a minister. John was educated at the Plymouth Grammar School, and later at the Edinburgh University. He became minister at Crediton, where he spent 16 years of very useful work, including benevolent efforts for the poor of the town, and the establishment of a Mechanics' Institute. He had very early shewn poetic ability, which won the commendation of Sir Walter Scott, and while at Crediton published a volume of poems entitled "Dews of Castalie". In 1836 he was invited to accept an appointment at Liverpool. The Rev. John Hamilton Thom, inspired by ministry to the poor carried on in Boston, U.S.A., by Dr. Joseph Tuckerman and by his recent visit to Liverpool, had preached a sermon urging the establishment of a similar ministry in Liverpool, and thus initiated steps beng taken to that end, in which, along with Mr. Thom, Rev. James Martineau and



Mr. William Rathbone prominently co-operated Mr. Johns accepted the invitation to be first minister of this new Mission to the Poor of Liverpool. At first he had no Mission House or meeting place. He began his work Jan. 1st 1837, visiting the homes of the most needy, but soon a house was secured where he started a Sunday school and religious services. He organised a Loan Society, Mechanics' Institute, secured the laying out of Allotment Gardens, initiated other agencies of social service, and carried on Provident work, encouraging thrift by collecting from house to house the savings of the poor for deposit in the bank of the Provident Society. Under his efforts the Domestic Mission (which is now in Mill Street, Toxteth) developed its activities in many ways, and became a centre of religious life and of helpful social usefulness to the community in

(Continued at foot of next page.)

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

UNITARIANS AND THE DRINK QUESTION.

(From the "N.U.T.A. Quarterly.")

It will hardly be disputed that the drink question is at the present time attracting more attention in England, and not only in England but in His Majesty's dominions more generally than at any previous period. It seems fitting therefore that the Unitarian Church, which has been identified with so many, and shall I say with almost all, social movements, should have a publication of its own devoted to this question.

Like all great questions affecting the happiness and prosperity of the people, it requires careful study, and should be looked at from all points of view, and probably there are few of us who have given it as much attention as its importance deserves. During the last few years one aspect of the question has been brought into much needed prominence, though even now it is but little understood by the majority of personal abstainers or Temperance workers. I refer to the effects of alcohol on the human mind and body. Although the discussion of this subject is not new, and as far back as 1851, a very valuable work (a prize essay) was written by Dr. Carpenter, and from time to time research has been undertaken by such men as Dr. Richardson, Dr. Lees, Sir Victor Horsley, and others, still the question has not received the attention it deserves.

A short time ago a book was published giving the results of the investigations of a Committee of medical and scientic experts on "Alcohol and its action on the the Human Organism." The Committee was appointed by the Liquor Control Board and consisted of men holding the highest positions in the medical world. Its careful study may well repay all those who want to increase their own knowledge, and fit themselves to deal in the most helpful way with a question, which is one of the most burning questions of our day, and which affects us all nationally and individually.

In the past although there have been many who, with Prince Leopold, think of drink (alcohol) as "An enemy of the race," there have been, there still are (and among prominent Temperance workers) very many who regard alcohol as "A good creature of God." Are not both right? It would seem so. If so, the question is how is "A good creature of God" "An enemy of the race?" The answer is—like all God's gifts—it becomes mischievous if improperly used.

At a medical conference some years ago a doctor defined the abuse of alcohol as "Its ordinary use." Was he right? Is not this a question which we are called upon to consider very carefully, and in the light of the best recent scientific information on the subject?

We shall have to ask ourselves the question, whether the drug alcohol (not only pure but in its various preparations) should not—like laudanum, strychnine, arsenic, etc., most valuable drugs—be confined to medical use, rather than treated as (in its common preparation of spirits, wine, beer), an ordinary article of consumption?

It is particularly important that we should carefully study this question now, not only that we may take the wisest course with regard to our own action, either in consuming or abstaining from alcoholc liquors, and the advice we give to the younger members of our families, and to young people generally, but our ideas with regard to "the action of alcohol on the human organism" should guide us very largely in our views as to how the Drink Trade should be dealt with in our own country.

EDWARD CHITTY.

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which it was situated. In 1846 the Irish famine brought a considerable influx of the Irish poor into Liverpool. They crowded into the poorest quarters of the city, and malignant fever broke out and spread to an alarming extent. No less than ten Roman Catholic priests died of this fever, and John Johns, refusing to shirk any duty to the suffering and the destitute, also became a victim and died June 23rd, 1847, as a memorial inscription expresses it—"In a time of pestilence the Death Angel met him across the bodies of the stricken whom he was tending with his own hands." His famous hymn was first published in 1837. He himself was a grand worker for the kingdom, believing that all redemption must come from within, from the cultivation of right spiritual conditions in the hearts of the people.

MINISTERIAL CHANGES: Rev. E. Morgan, B. A. has had farewell and presentations on leaving Unity Church, Bolton, and has commenced ministry at Lytham Road, Blackpool; Rev. J. Hipperson has resigned at Macclesfield; Rev. W. E. Williams has returned to England after six years with the Unitarian Church, at Auckland, N.Z.; Rev. J. Ewart is resigning at Stourbridge; Rev. H. W. Stephenson, B.A., has preached his farewell at Blackfriars and entered upon his duties as Assistant Secretary British and Foreign Unitarian Association; Rev. C. E. Mercer has been welcomed publicly to his ministry at Preston; Rev. H. Bodell Smith, Mottram, retires from Congregational Charge at the end of June; Rev. W. B. Skelland is resigning at York.

LITERATURE.

"A Unitarian's Thought of God," by Christopher J. Street, M.A., LL.B. 2s. 6d. net. The Lindsey Press, Essex Hall, London.

"Religion, its Basis, Development, and Application," by Christopher J. Street, M.A., LL.B. 3s. 6d. net. The Sunday School Association, Essex Hall, London, W.C.2.

Mr. Street is one of our best known Unitarian ministers who glories in the Unitarian name because to him it means so very much. Something of its meaning is expressed in the following quotation from his "Thought of God.": "The Universe is One, a thing complete in itself; throughout its immensity one vast harmony is displayed—a grand unity amidst the greatest diversity. The Energy which rules Nature is One. The old theory of conflicting powers is completely destroyed; and we know that there are wheels within wheels, and every law stands, not alone, but in relation to the whole System of Law. There is no conflict, such as would follow from the clashing of conflicting wills. The Laws of Nature work into and along with each other, and blend into one great Common Law, supreme over all (21)" Here we have the great fundamental idea of the Divine Unity which the author shows is so strongly confirmed by the revelations of science. Mr. Street has "a firm conviction that no solution is to be found for the deepest problems of life except in the thought of God," and he is right in his belief that man's outlook on life depends largely upon the kind of idea he has of the Deity. The book consists of seven helpful chapters treating of "Belief in God," "God and Law," "God and Personality," "God and Conscience," "God and Love," "God and Life," "God and Prayer." It is evident that under these titles the problems which are most perplexing to many minds concerning God are dealt with, and the reader will find that much light is given. It is hardly to be expected that everyone can agree with all that Mr. Street says. Some for instance may not be able to coincide with him in the view that Conscience "teaches" what is right, but think rather that reason decides, and having decided, the function of Conscience is always to give the command to do it. But whether that be so or not, the reader will soon recognise that Mr. Street displays in these pages a conception of God that is of the noblest and most elevating in its character, and that all the knotty problems noticed are dealt with in the most reasonable manner. The book is worthy of the most cordial commendation to all who feel the need of further light on the subject.

The book on "Religion," is "A Manual for the Minister's Preparation Class for Young People" who wish to enter into church membership. It contains notes of lessons constituting a course of instruction in divinity including subjects in nine chapters and a "Service of Self-dedication." The subjects are: "What does Religion matter?"; "The Foundation of Faith"; "The World's Religion"; "The World's Bibles" "Trinitarian and Unitarian Christianity"; "God, the Universal Father"; "Man's Nature and Destiny"; "The Place of Jesus in History and Spiritual Life"; and "The Responsibility of Awakened Life." These titles give some idea of the ground covered, but do not indicate the wealth of material provided in the very suggestive notes. Mr. Street has used these Lessons for twenty-three successive years, and they have proved of "incalculable value" to many who have attended them. They are now offered to be of service to ministers and others who conduct preparation classes, and for students. There is no other book of the kind so suited as this to supply the great need amongst Unitarians. It should be of immense value to our Sunday Schools and Churches as a help to bring the young people into church membership. Mr. Street in this (as also by his other book) has laid us all under a great debt of well-merited gratitude in presenting this course of instruction to our churches for wider and more general use. Each subject is divided up under separate headings of its main ideas which are illustrated by comparatively full notes, and each lesson is supposed to be followed by discussion and questions from the members of the class. Mr. Street's guidance is of the wisest kind. He urges the free exercise of each individual judgment, and supplies evidences from his resources of learning and scholarship as helps to that end. We are told that "If the term 'Christ' is used (of Jesus) it should be 'the Christ' (p. 56), but our author does not follow his own injunction. No doubt in class discussion apparent contradiction such as a statement that Religion is "a primal instinct" and yet that it probably "began in fear" (16), would be resolved and reconciled. This is a book that every Unitarian Sunday School teacher, parents, young man and woman, as well as every minister, ought to possess for once possessed it is sure to be held as a treasure not to be parted with. If one chapter is worth more than others it is that on "Trinitarian and Unitarian Christianity," but as all of them are of such high excellence it is difficult to single out any as better than the rest for its purpose. If we had some generous and philanthropic Unitarian like Sir William Hartley amongst us, who, for a piece of good missonary work would buy up a large edition for gratuitous distribution to those whom it would best serve, it would be a very noble benefaction in the cause of our Faith and in the service of our Churches. There are blank pages interleaved for the readers' own notes. The Sunday School Association has scarcely ever done a better thing than the issue of this very valuable book.

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. JOHNSON, B.A.

UNION FOR SOCIAL SERVICE

Of Members of Unitarian, Free Christian and Kindred Churches.

OBJECT.

To inspire Social Service with the Religious Spirit and to direct the Religious Spirit toward Social Service.

METHODS.

(1). Careful Study of the Social Problems of Modern Civilisation from the religous Standpoint.

(2). Educational Work designed to promote knowledge of Social Questions, more particularly among members of Unitarian, Free Christian and Kindred Churches.

(3). The endeavour to arouse and develope a definite consciousness of social responsibility in these Churches.

(4). Co-operation with other bodies which are grappling with Social Problems.

MEMBERSHIP.

Members of Unitarian, Free Christian and Kindred Churches in sympathy with the OBJECT may become members of the Union by paying a subscription of not less than 2s. 6d. per annum. The Committee is also authorised to admit as a member any sympathiser with the Object of the Union who may not be otherwise qualified.

MANCHESTER DISTRICT ASSOCIATION AND SOCIAL QUESTIONS.

Under the auspices of the Association a Conference was held on November 20th at the Memorial Hall of the Minister of each Church in the Association and of one laywoman from each Church selected by the Minister, in order to consider the whole question of Social Work by our Churches. In selecting the lay representatives the hope was expressed that each Minister would take special care to invite those who in his opinion were keenly interested in the study of social questions and in the furtherance of social reform from a definitely Christian standpoint. The Conference was addressed by the Rev. H. H. Johnson, and there was a good and representative attendance. The following Resolution was unanimously passed:—

"That it be a recommendation to the Churches of the Association that, in furtherance of the Christian Movement for Social Reform, all Congregations are urged (1) to form in connection with their Church a Society for Social Study and Reform; (2) to take steps in their respective districts for the formation, in connection with Churches of other denominations, of an inter-denominational movement for the definite application of Christian principles to social problems in their district."

The following suggestions were made at the Conference as to practical methods of carrying the Resolution into effect:—

1.—SOCIETY FOR SOCIAL STUDY AND REFORM.

(a) The Society should be formed at the earliest opportunity, so that its work can be commenced in the second half of the winter session. The Minister should take a keen interest in it.

(b) It will probably be found easier to start the Society for STUDY purposes. The following books for study are recommended:—

(1) "Christianity and Social Renewal," by Rev. Will Reason, M.A., published for the Inter-denominational Conference of Social Service Unions by the Student Christian Movement, 32, Russell Square, London, W.C. 1, at 1s. 6d. net. (Chapters on the living wage, unemployment, housing, leisure, marriage, education, etc.)

(2). "Christianity and Industrial Problems" (The Archbishop's Committee's Report), published by the S.P.C.K., 6, St. Martin's Place, London, W.C. 2, at 1s. net.

(3). "The Churches and Social Problems" (a Syllabus for Study Circles, etc.), published by our Social Service Union, and to be had of the Secretary at 2d. each, 1s. 6d. per dozen. (Sections on the State, international relations, capital and labour, housing women in industry, child-life, education, etc.)

(c) From the start, however, the practical application of Christian principles to the problems of the district should not be neglected.

(d) It is hoped that when the Societies have been formed a central body will be established to which each Society will send three delegates (the Minister, one layman and one laywoman) to Quarterly Conferences for mutual advice and assistance.

2.—INTER-DENOMINATIONAL MOVEMENT.

(a) The best way of proceeding in this matter will be found to differ according to local circumstances.

(b) In some districts it will be best for the congregation AS A WHOLE to invite neighbouring congregations to joint Congregational Meeting for the purpose of discussing the possibility of interdenominational action.

(c) In other districts it will be best for the Minister to approach other Ministers personally, or to lay the matter before the Ministers' Fraternal.

UNITARIANISM: OLD AND NEW.

Dr. L. P. Jacks delivered a notable address on this subject at the recent National Conference at Leeds. His utterance was remarkable for what it left unsaid as much as for anything he did say. The following remarks are made without any reference to his speech on the subject.

One thing to begin with is very clear that Unitarianism like most other "isms" is not static. It changes by growth and natural development. It is not to-day what it was in the past. The new Unitarianism is not the same as the old. It is different in many respects, but the same in certain fundamental principles. The Old Unitarianism was based upon the principle of Free Inquiry, resulting in the adoption of the doctrine of the undivided Unity of God in One Person—the Father, and its consequent idea of the proper humanity of Jesus. On these points the New Unitarianism is the same as the old. And because of that some Unitarians advocate the disuse of the name "Unitarian" for the reason, as they say, that the old anti-Trinitarian controversy is out of date and no longer is worth considering. But the majority of Unitarians think it matters very much, and that the logical implications of the Trinitarian view are far too serious to be ignored. Ethically, theologically and scientifically the differences involved in the two opposite conceptions of Unity and Trinity are so numerous and cut so deeply in thought and outlook on life, on God, on destiny, that it is simply attempting to hoodwink people to pretend otherwise. The objection that many who are nominally Trinitarians have so changed their conception of Trinity and that many Unitarians have equally changed their views of Unity, as to reconcile the two positions, cannot hold good, for the clear-cut difference between the two positions remains the same, and it is quite as necessary as ever it was that all genuinely religious people should thoroughly understand which view it is they accept.

But though it is true that so far the old and the new Unitarianism are the same, they are very different on most other points of great theological import. There has been natural development in doctrine. The position of free inquiry has made great changes of view more easily possible than in the creed-bound churches. In the older Unitarianism the Bible was regarded as an authority in matters of opinion and belief: it included belief in the miraculous; Priestley and Lindsey and their numerous followers were necessitarians in philosophy rejecting the idea of free-will. The new Unitarianism sets the right of private judgment above all other authority, above the Bible, and while regarding that Book of books as the most wonderful of all literature, judges it on its merits as a human book, just as any other book is judged, and esteems it as a precious historical record of the evolution of opinion and of religious development. The New Unitarianism rejects belief in miracles, and holds to belief in freedom of the will. Beyond these differences the enrichment of the idea of the divine Fatherhood, and the consequent doctrine of the Brotherhood of Man, constitutes a great difference in its view of God apart from His Unity. The idea of Humanity of God in the sense of His humaneness, and of the divinity of Man also mark a great development beyond the older Unitarian faith. Unitarianism now means not only the Unity of God, but the Unity of Man, the Unity of Truth, the Unity of life here with the hereafter. As was said by a New Unitarian the key-word of Unitarianism is UNITY, its theology is the Unity of God, its sociology is the Unity of Man, its religion the Unity of Man with God.

There are other marked differences between the new and the old. The distinctions between sacred and secular, natural and supernatural are no longer accepted by the new Unitarianism. As everything in human experience is intended for means to one great end, the development of the Perfect Life, all things material rightly used are as sacred as anything else. Everything put to a holy use is equally holy. Consequently the body is holy as well as the soul if used for the welfare of the soul. All law is natural whether in the material or the spiritual world. Consequent on these ideas a grandeur is added to human life not possible under the older views.

Ideas of heaven, hell, and the future life have undergone considerable change. Heaven depends on right disposition within which produces heavenly conditions outside, and hell is disorder within, which makes disorder and wretchedness outside. The Unity of Man involves the Unity of Salvation, that each is made safe from evil, from any kind of hell only so far as all are made safe, and thus heaven for each by making heaven for all. Hence it is that now more than ever Unitarianism issues in active effort for social reform, and in schemes of social service as steps in the bringing of God's kingdom of Heaven upon earth.

The New Unitarianism is therefore very different from the Old, but is even more truly Unitarian and not less. There is richer meaning in the name. The whole world is reaching out for world-wide UNITY, for which the name stands. And all real progress means closer Unity of all men with the God and Father of us all.

Mrs. Kitson of Leeds, over 90 years of age is still a Sunday School teacher.

TO OUR READERS.

Unfortunately in consequence of unavoidable increase in printer's charges due to constant rising in costs of paper and labour, the proprietor of the "UNITARIAN MONTHLY" is again very reluctantly compelled to reduce the Magazine from 12 to 8 pages until prices fall and conditions become more settled. He prefers to do this, to keep the Magazine at One Penny per single copy, and to avoid having to increase the prices of quantities to churches, and to lower them if possible. A considerable number of periodicals have ceased to exist owing to inability to withstand the difficult conditions which now prevail. There is no immediate danger of such a fate for the "U.M." if it continues to receive loyal support from churches and other associations. Past experience has proved a real need for the existence of a monthly which can serve the purposes of a congregational magazine, and it would be considered a misfortune by many if the Unitarian Churches were to fail to keep one going. Some churches may be tempted by false notions of economy, to cut off this part of their expenses. But the magazine is produced FOR THEM and depends upon their continued co-operation, and the proprietor trusts that he may have the help of their support in the difficult task and responsibility of carrying on the supply of what is admittedly a denominational need. The change will begin with the July issue, when revised prices will be announced.

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EVENING MEETING in the Schoolroom, 6 p.m. JOSHUA GARSIDE, Esq., in the Chair. Speakers: REV. S. H. MELLONE, M.A., D.Sc., ARTHUR HARDMAN, Esq., and the REV. H. H. JOHNSON, B.A.

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